

8

A
S E R M O N

Preached in the
Cathedral Church of *Winchester*,

BEFORE THE
G O V E R N O R S
OF THE
COUNTY-HOSPITAL

For SICK and LAME, &c.

AT THE
OPENING of the said HOSPITAL,
O N

St. *LUKE*'s Day, *October* 18, 1736.

By ALURED CLARKE, D.D.

To which is added,
A Collection of PAPERS, RULES and
ORDERS relating to the *Rise, Progress*
and *Government* of this Charity.

The SECOND EDITION.

L O N D O N:

Printed for J. and J. PEMBERTON, at the *Golden*
Buck over-against St. *Dunstan's Church* in *Fleet-Street*,
MDCCLXXXVII. [*Price Six-Pence.*]

COMMON

Printed in the

Cathedral Church of Winchester

and

GOVERNMENT

COUNTY-HOSPITAL

For SICK AND

Opening of the Hospital

SEVENTH DAY

By ALBERT G. B. B.

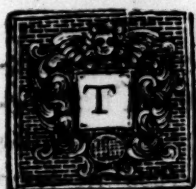
TO THE
A COMMITTEE OF THE BOARD OF
OF THE COUNTY-HOSPITAL
and Governors of the County

OF THE COUNTY-HOSPITAL
and Governors of the County
and



THE P R E F A C E.

Winchester, Jan. 6. 1736-7.



THE COUNTY-HOSPITAL lately opened in this City being the first of the kind, that has been attempted in any part of this Kingdom, except in *London* and *Westminster*, it may be of use to give some account of the *nature* and *manner* of its establishment; which, I hope, will be a means of encouraging the Well-Dispos'd in other places, to make it a *general* Blessing to our Country.

And as We have brought this excellent Work, in less than *three* Months, to a degree of perfection beyond our warmest expectations, in a County that is thin of People and has no settled manufacture, They may be well assured of success, Who are willing to make the experiment amongst multitudes of poor distressed Objects, with which *populous* Towns and Countries are filled.

In the following Papers the Reader will find the principal reasons on which our present Undertaking was formed.

The Gentlemen who are engaged in it, had long observed the fruitless expences which attended the case of the *Poor-Sick* in every *Parish*: They saw, with great concern, that even the *private* Charities which were given for their relief and support were wasted, and rendered ineffectual, by the various sorts of ill Management, which are too well known, and too heavily felt, to need any particular explanation. These Abuses are grown so general, that the very Fountains of Charity have been almost dried up; and Men that were really inclined to encourage the industrious Poor, and to assist them under the unavoidable Distresses, to which they are reduced by Sickness or Accidents, could not find a way to do it, without bringing an insupportable burden upon themselves.

They perceived, that these Abuses were partly occasioned by the *manner* in which They bestowed their Charities, and that if the same Sums of Money were expended *by themselves* in such things as are of immediate Use to the Poor, *All*, or Most of the Grievances that are complained of, would be prevented, and *Ten* times as many Objects, as can possibly be supplied by the common Methods, would be relieved.

POVERTY, of itself, gives no interruption, either to the pleasures or comforts of Life, which are for the most part, enjoyed with a more exquisite relish by the Lower Part of the World, as long as they are in a condition of providing for themselves and their Families: So that a *present* Support in the time of Sickness, would prevent most of the Evils to which *The Poor* are subject, and would in some measure supply *all* their Wants, more effectually, than by furnishing them with Money, For They are very incompetent Judges of the true use of Money, or the proper way

way of laying it out to *their own* advantage ; And if They did understand it more, they would be little the better for it, because Money itself will not provide that instant relief, which is always *at hand* in these Hospitals. The Supplies, which are immediately wanted, are here granted *in kind* without any delay. A D V I C E and M E D I C I N E S are to T H E S I C K, what Clothes are to the Naked, and Food to the Hungry. They answer every *laudable* end of Charity, and multiply every Good that can be done to the Poor in any other way. And indeed This is a Method of exerting our Good-Will to Mankind, which speaks so irresistibly both to the Head and the Heart, that I am ready to persuade My-Self, No One who is governed by *either*, can possibly withstand it. And considering how much it exceeds all other Schemes of relieving the Sick, and that if *Half* the Money that is given should really be perverted, there would still be more Good done by it, than by any other possible way of *distributing to the necessities* of the Poor, Every Wise Man, would think it worth his while to exert all endeavours in *this* way out of mere good Husbandry to Himself and the Publick; and Every Good Man would do it from a sense of his Duty, as well as his affection and regard, to the most miserable of his own Species.

There are several *Work-houses* established in many parts of the Kingdom, where *Medicines* are dispensed: But They are generally given *without* the advice of Physicians, and are only made up for the Poor of a *particular* District, and that a very inconsiderable One, in comparison of what is here intended. Nor do they at all answer one great purpose of these Hospitals, which provide for the relief and comfort of Multitudes, who do not come under the care of a
Parish

Parish or a *Work-house*, but yet from being barely Supplied with the *necessaries* of Life, are *more* entitled to the most compassionate regards of their Fellow-Creatures, than such as are commonly distinguished by the name of THE POOR. For They who are in *present* extremities, are the more peculiar Objects of the care of these charitable Foundations, and ought *always* to be considered as such; nor should any Inquiry be made *how* they come into such unhappy circumstances, but what is the speediest, and most effectual manner of delivering them out of their Distress.

THESE REFLECTIONS gave rise to the *first* Paper in the following Collection, which had the good Fortune to be received with Indulgence; but, though the *Design* was approved, it was thought altogether incapable of being brought into execution, or made of any real Use to the County. Whilst these were the Sentiments of *Many* Who sincerely wished well to the Publick, the noblest Charity in the World was in danger of being thrown aside, as a visionary, impracticable Scheme. Many other Difficulties were raised, and Objections urged, which the Reader may easily form to himself from the different views and passions, by which Men are governed, pretty much alike, in *all* places. But as the *Benefits* of an Hospital had been thoroughly weighed against all the *possible* Objections that could be raised, and had received their full testimony from the *only* places where They had been tried: And as it appeared to Us, that such a Foundation would be of *more* Use in the *Country*, than even in *London*, where every other Help is *always* at hand; We determined to make an experiment, which, if it had miscarried, could only have been attended with some loss to Our Selves; but on the other hand might be of infinite Use to the whole Kingdom,

Kingdom, if We could shew it to be as practicable in *other* Places as in *London*.

With this Resolution, We proceeded to concert measures with some of the most judicious Persons of the several *Hospitals* in *London*, who very readily furnished Us with all the instructions which could be had from their Books, and their own Experience.—In the mean while, We resolved (with the encouragement of such Persons, as will always do honor to every undertaking) to open a Subscription; and published the *Second Paper*, entitled *Some farther Considerations, &c.* which had every effect that could be wished, and much more than could reasonably be expected. And, in order to give all the Weight We could to a Work of so much importance to the Publick, several Persons of the most consequence, and some of *every Denomination* and *Party*, entered into a common engagement, to promote the execution of this Design, with all their Influence and Credit.

But nothing contributed more to Our Success, than the *early Assistance* We had from the *two* worthy and excellent *Physicians*, who have generously taken upon them the care of our *Patients*, whereby they have made their Profession a Blessing to the Needy, as well as an Honor to Themselves. And to these have also been added two *Surgeons*, who have undertaken to serve the Hospital *without fee or reward*.

As soon as We had formed Our Selves into a regular Society, with the consent of all the Subscribers, We proceeded to draw up such a Body of *ORDERS* and *CONSTITUTIONS* as are accommodated to the nature of our Place, and best adapted to give our Benefactors a reasonable assurance of a well-ordered Charity. For the management of our Affairs is entrusted to a select number of Such, as are for the most part the
greatest

greatest Contributors, and consequently the most interested in our success. And *wherever* these Charities shall be established, Nothing ought to be more studiously avoided, than placing the Government of them in many hands, which will always be attended with great confusion, and will, in the end, prove fatal to the whole Design.

The RULES and ORDERS concerning the Government and Conduct of the House, are chiefly taken from Those which are in Use at St. GEORGE'S Hospital near Hyde-Park Corner, and which are a Collection of the most approved Methods that have been tried in the best HOSPITALS at Home and Abroad; And They are so well calculated to promote every good End, that a regular and constant Observance of them, will probably make those Foundations as strong and lasting, as Any thing of this sort is capable of being made.

And as it is of the greatest consequence to encourage Religion and Virtue amongst the Poor, the *Patients* are furnished with proper Books of instruction; and *all* the Poor Who receive or expect any benefit from the Hospital, will be laid under such restrictions, as may, by degrees, recover them out of that profligate State of Life, which is the *general* Complaint of our Times.

By the publication of these Papers, We do not mean to propose them as perfect Patterns to be followed in every Other Institution of this Kind: Few things are so well done *at first*, as not to allow of considerable amendment; and One of the advantages We promise to our selves, is to improve the Method We are in, by taking the judgment of the Publick, on what we have hitherto done. But We have reason to think, from *Our Own Experience*, that *wherever* an Undertaking of this kind shall be attempted, a great
part

part of the Trouble and Hazard of it will be prevented by knowing the Particulars of what has been already done by Us. And it may also help to defeat a great deal of the Opposition, which will always be made to the very best Things that can be proposed for the Service of Mankind. For when the Difficulties, which arise from a Notion of impracticableness, are removed, and the Road is made plain and smooth, it may be presumed, that there will be Persons of capacity and leisure enough in *every* place, who will be glad to exercise themselves in this ample Field for the Good of their Fellow-Creatures.

Our SUBSCRIPTIONS at present amount to near *Six Hundred* Pounds a Year; and when the usefulness of the Charity (which already begins to be felt with joy and transport by the Poor) comes to appear in its true Light, We may reasonably expect a farther increase: For the Number of *incurable* helpless Objects that have already come in our way, sufficiently shew what greater things are *still* to be done, when a proportionable Income can be raised for such purposes.

As to the management of our REVENUE, We have committed it to *Such* Hands, and guarded against any Abuse so carefully, that there can be little reason to be fearful of any misapplication. There were *particular* Benefactions given for the *extraordinary* Repairs of the House; and notwithstanding the great expence of Drugs and Medicines, Linnen, Beds, and other proper Furniture for the House and the Dispensary, We hope to answer the Purposes of the Charity, even this *first* Year, without borrowing any Money. But this Article, which always affords the most plausible Excuse, is seldom the *true* Ground of Objection: For, as it is well known that Several *Thousands* are relieved in
 B these

these Hospitals, at a less expence than can be afforded for So many *Hundreds* in any other way, Those Oeconomists must have much worse reasons for withholding their Charity, than merely because They apprehend it to be *subject* to some Abuse, and that it may not do *all* the Good that is intended by it. But were this the true reason, it would be a very indifferent one; because if no acts of Humanity are to be performed, unless we are sure the Event will answer our wishes and expectations, there can be little room for the exercise of *any* Virtue, or for the enjoyment of *any* Happiness; for *He that observeth the Wind shall not sow; and He that regardeth the Clouds shall not reap.* However, no Objections or Misrepresentations are of too slight a nature to be overlooked, but should rather oblige those who are concerned in the Management of the Charity, to avoid all *appearance* of Partiality or *private* Views, that No-body may have a pretence to charge them with making a *Gain* of their charitable Labours, or putting out their *Alms* to such sordid Interest. For this reason, it is much to be wished, that *PERSONS* of Fortune and Character would employ *some* of their many Hours of leisure in making the strictest inquiry into our Accounts; and that They would so far at least concern themselves with the Conduct of our Affairs, as to prevent their being exposed to any low and mean Traffick, with which the best Things are often mixed.

If Gentlemen would bestow a greater portion of their time in the care of their respective Poor, who are more immediately a part of their Charge, We should not hear of so many Abuses, as have been *chiefly* occasioned by their indolence and neglect: And it is pretty strange, They should be so extremely ignorant of their own interest in
this

this matter; for there is Nothing would gain them a greater influence over the People, or make them of more Consequence, where They desire to be thought of Any, than taking upon themselves a Trust of this kind. No Places of *Honor* or *Profit* can set them in a more distinguished Light, or procure them more Advantages. For They would have it in their power to promote and encourage the practice of Virtue amongst the Lower Sort, by which means they would be able to keep their Ground, and preserve that due Subordination which is wearing out so fast, as to call aloud for the interposition of the Legislature.

But this is a Grievance, which neither an *Act* of *Parliament*, nor the whole Weight of the *Executive Power* it self, can possibly redress, without the *personal* assistance of Men of Rank and Fortune. They alone can apply the proper remedy to this Disease, and thereby do themselves, their Families, and their Country, great Service: And in this Instance every single Gentleman may transmit his Name to Posterity with as much Credit, as in the present State of Things may fairly be divided amongst *many* Ancient and Honorable Families. And without this, the present excellent Scheme that is on foot, for maintaining the Poor, must be rendered as ineffectual to every good purpose, as most of the Other Laws enacted for the *benefit* of the *Poor* have hitherto been.

I cannot but think it would be very happy for Those who have it in their power to do Good to Mankind, sometimes to reflect ' what a great Abatement might be made in the Sorrows of ' Life, if *Every* Man would but lend his hand to ' make Himself and the *rest* of the World happy. This would help to soften our Tempers, to cultivate

tivate every act of *Humanity*, and cure that narrow spirited turn of Mind which confines all our views and thoughts to Our Selves. No Employment of our time can be Greater in it Self, nor can *Any* be of more use or more fruitful of Blessings to Mankind.

What remains to be done towards perpetuating an Establishment which is to be supported by *voluntary Contributions*, depends upon Events that are in No MAN's power: But as the present Disposition of the Times seems to favour these laudable Attempts, I hope We shall neither want the Hands, nor the Hearts of any Good and Worthy Persons, in assisting Us, with the Blessing of ALMIGHTY GOD, to bring this excellent *Charity* to its *perfect Work*; that it may be the Honor of the present Age, and that the Benefits which We enjoy may be conveyed down to our latest Posterity.

ALURED CLARKE.





LUKE IX. 2.

He sent them to preach the Kingdom of God, and to heal the Sick.



IN The History of the Creation we are told, that *God saw every thing that he had made, and behold it was very Good*; not only good in respect of the Universe, but good also with regard to all its Parts, and calculated to promote the proper happiness of all the Species of Being made capable of it, and even of every Individual in each Species.

Nothing can be unworthy of his Care, or insignificant in his Sight, who is the Maker and Preserver of the World. And as the happiness of every Being is of the highest consequence to it self, we are *morally* sure, that All things, which God has made, must be good in every Sense, as well as in that largest and most extensive meaning of the word, which comprehends the Good of the Whole.

Now what God Himself has been to all the works of his Hands, the Son of God has approved Himself *to Us* in an especial manner. His whole Life was spent in fulfilling the Will of his Father in Heaven, by doing all possible Service to the Souls and Bodies of Men. He brought

brought with Him the good tidings of *Life and Immortality*, and arose *with healing in his Wings*. Every thing that He said and did, whilst He dwelt among Us, was full of Mercy and Loving-kindness; and one of the common Ways, by which He proved the truth of His Mission, was to work such sort of Miracles, as were not only evidences of his Authority, but of the beneficence of his Disposition, and of his infinite Good-Will to Mankind.

The sharpest, the most inveterate, and most malignant Distempers were removed in an instant *by the Word of his Power*. So that he was in both senses, *Eyes to the blind, Feet to the lame*, and Health to the Diseased; as well as *the Life of them that believe, and the Resurrection of the Dead*. Whatever He did was in its own nature best fitted to reclaim Men from their vices, because it engaged their affections as well as their judgments; and persuaded them in the most effectual manner that His *Doctrine* must be of God; and that what was of so much use and service to remove the Misfortunes of Human Life, could only come from *the Father of mercies, and the God of all consolation*.

For of the great number of Miracles and Wonders which are recorded of Him, there are not above three or four, but what were immediately calculated for the relief of the miseries and calamities to which our Bodies are exposed. And though He could have removed Mountains, or have commanded *Legions of Angels* from Heaven, or have convinced Men of his Authority, by such other Miracles as would have raised their astonishment: Though He might have brought down visible Judgments upon great Offenders, curbed the rage of Tyrants, and delivered Multitudes who daily suffer

suffer under various outward Oppressions: Though all the Powers of Heaven and Earth were in his hand; He confined himself almost to this single article of *healing all manner of Sickness, and all manner of Disease among the People.*

And as if it were an immediate part of his business here on Earth, on account of the Good that was to be done by it, as well as a proof of his Power; we find that a principal branch of the Commission, which He gave to the twelve Disciples, was to *heal the Sick.*

He sent Them to preach the Kingdom of God, and to HEAL THE SICK.

The same thing is repeated in the next Chapter, v. 8, 9. *Into whatsoever City ye enter — Heal the Sick that are therein; and say unto Them, The Kingdom of God is come nigh unto you —* And also by St. Matthew (Chap. x. 7, 8.) *As Ye go, preach saying, The Kingdom of Heaven is at hand. Heal the Sick; cleanse the Lepers; raise the Dead; cast out Devils: Freely Ye have received, freely give.* So that the Sum of our Saviour's Life, and of all the instructions which He gave to his Disciples, was, to do all possible Good to the Souls and Bodies of Men; that is, *to preach the Kingdom of God, and to heal the Sick.*

I doubt not I shall be excused, if at present I speak only of *that part* of our Blessed Lord's instruction to his Disciples, which is the Occasion of this Day's Solemnity, and therefore ought to be the more immediate Subject of our thoughts. And if We consider the nature of this Charity, which took up so great a part of our Saviour's own time, and is inculcated by Him in so much stronger terms than other, external Duties, We cannot be at a loss to know why He chose to turn his Miracles into this one Channel.

For

For we shall find *this kind* of Charity to be the most natural, agreeable, and useful exercise of our Humanity in general; and to be in particular more free from exception; and of more service to whole Societies, as well as to the poorer Part, than any other Branch of Charity whatever.

1. It is in general *the most natural, agreeable, and useful Exercise of our Humanity*. For God has implanted in Us so earnest a Desire of relieving the Miseries of Others, that we can neither see nor hear of any distresses without feeling in some measure for those that suffer under them, and wishing Our selves in a capacity of removing the Evils which Others bear. This is what We cannot get rid of, without doing the greatest violence to Our selves. And tho' our own Virtue in this particular may be very little, in a *philosophical* Sense; 'tis a Disposition of mind we ought to glory in, on account of the many necessary advantages We receive from it; which is undoubtedly a reason, why it has been so plentifully sown in Our Nature by the gracious Author of our Being.

But if it were otherwise; and it were in our Power to divest our selves of it, it would be manifestly against our Interest; because Nothing more thoroughly recommends a Person to the esteem of the World, than the abundance of his *Good Will towards Men*.

And it is not only the most natural and agreeable, but also the most *useful* exercise of our Humanity. For as the Subjects we have to do with are of the lowest rank of Men, This Employment reminds Us, that it is by bearing *One anothers Burdens* we are to *fulfill the Law of Christ*. And he who is lostiest in his own thoughts will by this means be often brought to reflect, that God is the common Father of Us All; and that
We

We cease to be His Children, when we forget that We are *Members One of Another*. How moving and natural, and how becoming the Character of an Apostle are those humane and instructive words of St. Paul, *Who is weak, and I am not weak? who is offended, and I burn not?* (2 Cor. xi. 29.)

Health, Riches, Honor, Power, and all the other supposed Blessings of Life have a strong tendency to make us regardless of the Sufferings of those that are beneath Us; and by degrees insensibly destroy that affectionate Disposition which is implanted in Our Souls. Whereas an *Habit* of bearing a compassionate regard to the wretched estate of our Poor Brethren, and of being better acquainted with their Circumstances, makes Us know and feel that We are subject to *like* infirmities; that the Lowest are often (for that Reason) the least corrupted Part of the World; and that it is not the outward Condition, but the immortal Mind that resides within Us, which makes the *true* distinction between One Man and Another. For of all considerations *These* are the most fitted to bring Us to a Knowledge of our Selves, and to prepare Us for that great Change of Our Being, which levels all Orders and Conditions of Men; and leaves the only Difference which will remain to all Eternity; the Difference between the Virtuous and the Wicked.

2. This Charity is in particular *more free from Exception* than Many Others, and might therefore be more immediately encouraged by our Saviour.

For the Poor that are in Health may ordinarily provide for themselves; and They that would live upon the labours of Others, without contributing their industry to the common Stock, should rather be considered as common Nuisances, than as real *Objects of Charity*. They that are in

Prison are frequently such as demand no more of our regard, than barely what the Laws of common Humanity require at our hands, for a supply of their immediate necessities. But whatever may be objected to these or any Other Charities; *This* of visiting, or relieving the Sick is, without any shadow of doubt, a branch of *pure and undefiled Religion*. And whatever may be urged against relieving Men in other pretended Evils; a maimed or broken Limb, an afflicted Body, or a distempered Head, are such visible and indisputable proofs of the *reality* of a suffering State, that all Sense of Humanity, as well as Virtue, must be gone out of Us, before we can be deaf to the Voice of such Complaints.

3. This Branch is of more use *to the Poor* themselves than any other. For, Health is one of the natural and common Blessings of *their* rank, as on the other hand Sickness and Infirmitiy are the price of those irregularities which ordinarily flow from the higher Stations of Life. So that when the Poor are deprived of this Blessing, the Ballance of *their* estate is overturned, and They lose that which should be the *portion* of their *Cup*, and their *Inheritance*: From whence, we have a more immediate call to help them, before *the waters* have *overwhelmed* them, and *the stream* has *gone over* their *Soul*. They may then be enabled to bear up against the Evils, which at one and the same time afflict their Bodies, and deprive them of those very means of support, that alone could make them any amends. For by this change of their condition their Poverty is aggravated, and They are left in the most naked and defenceless State, that can be imagined.

In these Circumstances we have the most favourable Opportunities that can ever be afforded, of securing their Affections, softening their Passions,

sions, reforming their Manners, and shewing them how they may *in patience possess* their Souls; that *through tribulation* and distress, they may be brought to such a sense of their Duty to God and Man, as Multitudes of them never arrive at without this *feeling* way to instruction. The Day of affliction is more especially a proper time for *them* to consider, who have never been employ'd in an *Hour's* Reflection. And it is also the most favorable Season of insinuating, or instilling useful Knowledge into the minds of the Ignorant, who are seldom taught to refine away the principles of common Gratitude, but are naturally disposed to incline their ear to such of their Benefactors as (in the significant phrase of the *Psalmist*) have *known their Souls in Adversity*.

4. Now such Benefits as these to the Poor, who make up the Bulk, and Weight (and I was going to add, the Power and Strength) of a Kingdom, sufficiently prove the greater Excellence of this Charity to *Societies* in general, as well as the Poor in particular. And this will appear in the most irresistible Light, if we consider, that by the *timely* assistance we give to the Sick, we become the fortunate Instruments, not only of saving a prodigious number of hands to the Publick; but also of bringing to Light a numerous People in the course of a few years.

THESE are the superior Advantages of a Charity, which is of so pure and unmixed a nature, and is so peculiarly calculated for the service of Mankind, that we may easily account for the great pains which our Saviour took to lead Us into this comprehensive manner of doing Good: Nor can any thing higher be said of it, than that HE, who is always *touched with a feeling of our Infirmities*, not only proved his Mission by Miracles, but at

the same time made those Miracles evidences of his Benevolence, as well as of his Divine Authority ; and gave it in charge to his Disciples to do the same ; not only *to preach the Kingdom of God*, but to exert their Power in this particular instance of Humanity, of *healing the Sick*: An Employment so worthy of the Divinity, that even They who afterwards counterfeited his Authority, endeavoured to imitate Him in these Acts of Mercy, as well as in the other *Wonders that he did for the Children of Men*.

AND NOW to apply these Things immediately to the *Occasion* of our assembling Our Selves together at this Time ; what greater encouragement can we possibly have to prosecute the beneficent Work we have undertaken in the *cause of the Helpless*, than to bear in our Minds the example of Our Great Master, and the instructions He gave his Followers ; from which we know assuredly, that We also (according to our several abilities) are doing *the Works of God*.

To the Honor of the present Age it ought to be observed, that notwithstanding the many reasonable Complaints that may be made on other Heads, *This* kind of Charity has been encouraged beyond the example of former Times ; which must be owing in a great measure to the prudent Methods that have been established, for making the Conduct of it as unexceptionable, as can be expected from Human Things. For Mankind is not in so depraved a Condition, as to withstand any just attempts for the *real* Service of their Fellow Creatures, where the Good that is proposed is clear and obvious ; — where it is manifest, that no private views of Interest can possibly be answered ; — and where it is of so general a Nature, as to comprehend the whole Human Race.

These

These are the Circumstances, which make the Story of the charitable *Samaritan* enter so deeply into the very Souls of all that read it; For in spite of every Prejudice of Education, We are irresistably charmed with the Conduct of the good-natured Stranger; and cannot but at the same time be fired with secret indignation at the mean and selfish, hard-hearted, and narrow-spirited behaviour of the *Priest* and *Levite*; who perhaps were too much engaged in the service of a Party, to give the general Cause of Humanity a place in their contracted Hearts.

I say This with the more freedom, because it is the Glory of our present Undertaking, to have received *equal* encouragement and support from Persons of all ranks, and all denominations amongst us. For surely we ought to agree to act together in the *common* circumstances of Life as Men; and might even go on to do Good to ALL in general, without being exposed to the senseless imputations, which little Minds are apt to throw in our way, of *walking in the Counsel of the Ungodly*, or being *unequally yoked with Unbelievers*. And a Conduct of this sort in matters of common concern, is the more to be encouraged, because it has the greatest influence on the happiness of All Society; by softening Men's animosities, and bringing Them to act with temper in every other article of Life, since They can so easily do it in Any One.

But my intention is not at present to speak of Charity in general; upon which all the Stores of Reasoning and Eloquence have been spent, and every Argument exhausted, that can be drawn from Nature, Experience, and Scripture. And there is still less Occasion to enlarge upon it in this Place, where the liberal Hand of Providence appears *so eminently*, that Nothing seems to be
wanting,

wanting, but a wise regulation of Such Benefactions as have been *already* given, to make the Poor diligent, virtuous, and happy.

WHAT we are now called upon to do, is of a *more especial* nature, and is highly worthy of being praised *with the tongues of Men and of Angels*; because it is peculiarly calculated to spread all the benefits of Humanity round Us; and is of a kind, as much above *other* outward Acts of Charity, as Charity, in the most comprehensive Sense, is above all other Virtues and Graces. For it not only entitles us to the natural reward of *the merciful Man*, who *doeth good to his own Soul*; (Prov. xi. 17.) but also manifestly tends to preserve, improve, and bless the whole Human Race, *as far* as we have any concern with them; by promoting a *method* of doing Good, which is so universal, so certain, and has hitherto proved so successful, that we may reasonably hope this *Labour of Love* will prosper in our Hands.

The Nature of Our Design having been particularly explained in the several Papers, which have been dispersed abroad on this Occasion, it will be needless for me to repeat what is already sufficiently known. And we have the pleasure to observe, that the Difficulties which were raised against the Design it self, as well as the manner of executing it, have shrunk away, and disappeared, almost as fast as they were raised; Which, considering the innumerable Differences there are in the make of the human Mind; as well as the many artificial ways Men have of perverting their own Judgments, and deceiving Themselves, we may look upon, without blame, as a Providential Disposition of Things, in favour of our present Undertaking.

And

And it has been found by the experience of all Times, that the *most Useful* Way of promoting *this* Charity, is to make a proper provision for receiving as many of the Sick into *one* House, as the Circumstances of Places and Times will allow; which may be farther evident from the following Considerations.

1. One Advantage to the Publick, from an *Hospital*, too material to be omitted here, is, that the Expence of relieving a great number of Sick Persons, who shall attend for that purpose in *the same* Place, bears no proportion to the Charge of assisting them at their separate Homes; which never yet admitted of the least doubt among Those who are competent Judges of this particular. So that in this View, there may be reserved a *new* Fund in store, for the many other Cases which call for our aid.

2. When the Poor are left at their own Dwellings, They are in greater danger of being neglected and overlooked; because *their* Concerns are of too private a nature, to be the talk of the World; or indeed to be known at all, but by *Such* as make it their Study to enquire after them. For tho' We have *the Poor* always with us, Their Situation is too disadvantageous to engage the attention of Those who are swallowed up in the Business or Pleasures of Life, and, for that reason, will hardly be persuaded to search for them *in the holes and corners of the Earth*. And though we are told by *Solomon*, that *The Rich and Poor meet together* (Prov. xxii. 2.) We are pretty sure that They can never do it on *equal* terms, but at those important Seasons; the Hour of Death, and the Day of Judgment.

3. They will have *that* Help in this way, which it is impossible to give them in any Other, by such proper and suitable care and advice, as will

will be evermore at hand for their relief and support.

And when All Circumstances are considered ; Who of Us (in the *best* condition of Life) can expect to be used with more tenderness, to be attended with more diligence, or to have our Complaints examined with more honesty and skill, than will be the happy Lot of those distressed Persons, who shall be esteemed real Objects of this Charity ? unless it can be presumed, that a great Number of the most reputable Persons of all Orders and Degrees, who have undertaken the glorious Province, of being the Guardians of the afflicted Poor of their Country, can fail in a Duty, where their own Honor and Credit ; their own Interest and the Interest of the Publick ; the ties of Religion, and the common ties of Humanity, are *all* most nearly concerned.

And what is still more ;

4. The Good They may receive from such a Foundation in their *spiritual* Concerns, is very evident. For many religious purposes will be answered in a Place where an exact regularity of Manners ought to be maintained. It may reasonably be presumed, that great Numbers of the Poor must be insensibly reclaimed from their Vices, by the frequency of such Reflections, as are necessarily suggested *in the House of Mourning* ; as well as by the daily Spectacles of Misery which They will have before their Eyes : And *All* of them will be supplied with the favourable Opportunities of being assisted, in their way to another Life, by the attendance and advice of Those, Who are placed here in Honor and Quiet, by the generous provision of *Ancient* Benefactors.

We know that it is our Duty to *lift up the Hands which hang down, and the feeble Knees ; to strengthen Them that are on the bed of languishing ; to make*
all

all their bed in their Sickness; to pour Oyl into their Wounds, and to bind up the broken-hearted; as well as to warn Sinners of the evil of their doings; and exhort them to repent and amend their Lives. We shall always think Our Selves best imploy'd in the way of our Profession; and shall rejoice to be the happy Instruments of executing both parts of Our Saviour's Commission (as far as it is to be done by common means) not only to preach the Kingdom of God, but also to heal the Sick: Which was in the ordinary Sense, as well as the miraculous One, the work of the good Physician and Evangelist, whose praise is (this Day) celebrated in the Church: And in every distress of Human Life, that comes in our way, We shall learn of our Blessed Lord, to detest the example of those bad Persons, who, in the Parable of the Samaritan, looked on the wounded Man, and passed by on the other Side.

I have now mentioned some of the many peculiar excellencies of *this Sort* of Charity, and have endeavoured to apply what has been urged, to that *particular manner* of promoting it, which We, of this Country, are happily engaged in. What remains; but that We fortify our minds with such Reflections, as may encourage Us to labour with a becoming zeal in the Good Work We have undertaken; knowing that *in due Season We shall reap* the glorious fruit of our Doings, if *we faint not*.

For this purpose let us remember, that our present Endeavours are entirely calculated to give ease and comfort to the poor and wretched, and disconsolate, when they are on their sick Beds; and to continue them, for a longer time, in a way of being useful Members of the Publick.

Let us also reflect on the particular Advantages, which the exercise of this Charity will bring along

D

with

with it to Persons of *better* Rank amongst U s, by promoting every humane and tender disposition in their Minds. For it will teach them *to weep with them that weep*; and to *communicate with* others in their *Afflictions*. It will lead them (as it were by the hand) to a view of the many miseries to which They themselves are exposed; that so they may beware of falling under the Woe denounced by the Prophet (*Amos vi. 3—6.*) on them that live *at Ease*, and put *far away the evil Day*, and *cause the seat of Violence to come near*; that lie upon *Beds of Ivory*, and *stretch themselves upon their Couches*, and *eat the Lambs out of the Flock*, and *the Calves out of the midst of the Stall*; that *chant to the sound of the Viol*, and *invent to themselves Instruments of Musick*; that *drink Wine in Bowls*, and *anoint themselves with the chief Ointments*; but are not grieved for the *Affliction* of their Brethren: Which is so lively a description of a luxurious, and what is called (in modern Phrase) an elegant taste of Life, that it requires no particular illustration. And all that I shall observe upon it, is, that whenever the stream of Fashion and Custom carries Men into a course of living, which naturally tends to make them insensible of what passes beneath 'em, This sort of Charity becomes *then* of more immediate Use; that in the hurry and rage of Pride, or the slumbers of Luxury and Ease, *the Poor may not always be forgotten*, and *the patient abiding of the Meek may not perish for ever*.

I cannot close these Reflections better, than by reminding you that the Charity which I have endeavoured to recommend, was what employed a great part of OUR SAVIOUR's Ministry here on Earth, and what He more immediately recommended to his Followers. And if any additional encouragement can be given to this Circumstance, it must be to consider, that the *Methods* which
have

have been *of late* established, for making this Charity of use and service to Mankind, have infinitely exceeded all that we know of it since Miracles were ceased. Several Thousands in a Year, have been cured and discharged from only two Hospitals in the City of *London*: Several Thousands more have been yearly rejected, who have applied Themselves from all corners of the Kingdom to these charitable Societies, without Success; because They are incapable of extending their Foundations (large as They are) in any manner that will answer the boundless wants of the Poor of a *whole* Kingdom. So that there can be no reasonable doubt, but the laudable *Beginning* we have now made, will put it into the Hearts of the Liberal and well minded, and of Those who have Power, and Interest in other COUNTRIES, to make such a provision for the sick and wounded Poor *near* their own Homes, as will be to the greater comfort and satisfaction of needy Families; as well as to the greater advantage and credit of the Christian Name, at a time when the true Spirit of Christianity seems to be departing from U s.

H E R E the subject would naturally lead Me, to lay hold of the Time, the Place, and the ancient Custom of such Assemblies, to make our due acknowledgments to those H O N O R A B L E and W O R T H Y Persons, whose Bounty and Zeal have procured U s the great, and unexpected Encouragement We have already met with. But this having been done in some measure, it may be right to defer the more particular manner of expressing our Gratitude, till We have removed the few remaining Difficulties which have been laid in Our way. And *then* we may flatter Our Selves, that there will not be a Name of Honor, or Worth, among U s, but will be found in the List of Our Benefactors.

For though we are commanded *not* to *do* our *Alms before Men*, nor yet to *sound a Trumpet before Us*, only that *We may have Glory of Men*, and *be seen of them*, (according to the way and manner of all Pharisaical Righteousness) We may and ought to let our *Light shine before them*, in every matter where the Glory of God and the Good of Mankind are concerned. This is what no Person in any station or condition can be excused from doing, who knows any thing of His Duty to God; or his Obligations to promote the common welfare of Human Society.

AND THEREFORE it will highly become Us to exhort Men on this happy Occasion, not to *do their Alms grudgingly, or of Necessity*; but to *remember those excellent words of Our Lord and Master*, which are quoted by St. Paul (xx. 35.)

IT IS MORE BLESSED TO GIVE, THAN TO RECEIVE:

A Truth, which seems to be *purposely* hid from the eyes of the selfish, the sordid and wordly-minded; and revealed Only to Such as are of an open, humane, and bountiful Spirit. It is, as it were, *the Secret of the Lord*, imparted only to Those who are *rich in good Works, ready to distribute, willing to communicate*. They alone have found the way of exalting their very Nature, while they are yet among their Fellow-Creatures; and of reaping what They have sown even in this Life. For They are always *devising liberal things*, and employ their time in treasuring up exquisite Joy to Themselves, from the general Happiness which They daily promote around them. They constantly endeavour to relieve Men of their burdens, and (as far as may be) to remove Want, and Pain, and Diseases out of the World; or to make them tolerable to those who are afflicted there-
with;

with ; remembring *Them that suffer Adversity, as being Themselves also in the Body.*

Thus They lay up in store a good Foundation against the Time to come, and go on from strength to strength ; that is, from one degree of Virtue to another, till it is grown habitual to them, and they are come unto a perfect Man, unto the measure of the Stature, of the fulness of Christ.

Blessed are those Servants, whom our Lord, when He cometh, shall find S O doing.





A

Collection of Papers, &c.

Number I.

*A Proposal for erecting a Publick
Hospital for Sick and Lame, &c.*

Winchester, May 22, 1736.



THE large Sums of Money that are given away annually in this City, have been so far from answering the Charitable Purposes for which they were designed, that a great many Families are known to live in Idleness, on the support they receive from the publick and private Distributions, which are frequently made here; and from which a great deal of Good might be reasonably expected, if they were brought into another Channel.

It has been thought by many, that the Establishment of an Infirmary or Hospital for Sick People, after the Manner of the Hospitals in *London* and *Westminster*, would be the best Means of answering this Purpose; because a *due* Provision for the Sick, is one of the most comprehensive, as well as useful Species of Charity; and because an Establishment of this kind is, of all others, the least liable to Misapplication; and has been attended with the most Success.

For

For, by what has been done in *London*, &c. we may see how Providentially the Hand of God has conducted a Work, tending so much to his Glory, and the Benefit of human Society. And it is hoped, that the certain Experience we have had of the Usefulness of such Undertakings, will encourage all Persons that are *really* disposed to do Good, to make this kind of Charity more diffusive and extensive than it has hitherto been.

The erecting an Hospital will best answer this End; because Physicians, &c. cannot give their Attendance, nor can Medicines be dispensed, with any Convenience, at more Places than one. But as it may be more convenient to many of the Poor, to be taken Care of by their own Families; They who desire it, shall be considered, and received as the *Out-Patients* of this Hospital; and shall have all proper Advice and Assistance, if they are recommended in such Manner as the Contributors shall direct.

And that all Persons who are inclined to encourage so good a Design, may have a reasonable Assurance, that whatever is given, shall be faithfully apply'd for the Use of the Sick: It is propos'd; **T H A T** the Government of the Hospital shall, for the most part, be in the Hands of such as are the principal Benefactors to it, and not likely to be tempted by any selfish Regards, which mix themselves in other Publick Designs; but will encourage One Another to act with that Zeal, Application, and Integrity, as become Men who have only in View the Honor and Service of **A L M I G H T Y** God; the common Good of the *Country* where they live, and the support and relief of their Fellow-Creatures in Distress.

And

And as *This* Society will be entirely formed, on the Plan of those which are in *London*;— ALL such Sick, and Lame Persons as appear to be Cureable, and fit Objects, and come recommended in a proper Manner, will here be relieved. — Diet, Washing, and Lodging will be given to the poorest, in proportion to the Sums of Money that shall be subscribed.— There will be an Office stored with all necessary Medicines, which shall not be dispensed on any Account, but to such as are unable to be at the Charge of purchasing them; an Abuse of which, may easily be prevented in Places where the Circumstances of the Poor are always exactly known. — Strict Care will be taken, that none but Persons of reputable Characters, and who are Neat, Diligent and Skillful, shall be employed to attend upon the Sick, as Nurses, &c. — And a true State of the Accounts shall be published at proper Times for the Satisfaction of *all* the Contributors.

Amongst other Advantages of such an Hospital, it ought to be considered,

I. That the Care and Neatness, the Cleanness and Regularity of Diet, with which the Poor may be kept in an Hospital, will all contribute much sooner to their Recovery, than *their own* manner of Living at home, and (in the Opinion of the best Physicians) are often more effectual than Physick, in the Cure of several Distempers.

II. That it will provide for the Relief of many sick Persons who are not able to procure help; or are ashamed to receive any *constant* Assistance from the Parish-Collections; And for this Purpose as well as others,

III. That it will be a Means of preventing some of the greatest Distresses to which the Poor are subject, (who are often lost for want of timely Care

Care and Assistance) whereby many Hands may be annually saved to the Publick.

IV. That it will preserve the Poor from the ill Usage of ignorant Quacks and other Impostors, who take Advantage of their Necessities; and not only insensibly drain them of the little Money they have, under Pretence of selling cheap Medicines; but frequently destroy their Health, from the Want of Honesty or Skill.

V. That it will be of considerable Use to All other Persons, as well as the Poor, as it will be a Means of furnishing the Physicians and Surgeons with more Experience.

VI. That it will considerably lessen the Poor-Rates in every Parish, by taking off the greatest Occasion of Expence; and reducing the Business of Parish-Officers: And therefore

VII. That Parishes (when they are relieved from so great a Charge) will be better able to maintain Orphans, and Aged Persons who are past their Labour: And it is certain, That the Burden even in *both* these Instances must be very much lessened; because a timely Provision for the Sick will in many Cases enable the Poor to educate their Children, as well as to provide before-hand for their own Support in the Extremities of old Age.

VIII. That a proper Care of the Sick will reduce the Number of Vagrants, by depriving them of one of their most plausible Reasons for begging from Door to Door, under the specious Pretence of sick Relations or Friends for whom they are concerned.

IX. That they, who are idle and able to work, will be obliged to have recourse to some Employment, and make themselves useful Members of the Community, when they are not supplied in the *usual* Manner from the publick and

private Charities; which have been too often distributed without any due Regard to the *different* Necessities of the Poor.

And it will be none of the least Benefits of such an Institution

X. That even the *Widow's Mite* intrusted with Such as can dispose of it to the best Advantage; and can supply the Poor with Medicines at the easiest Rates; will go farther towards answering the *Ends* of Charity, than a Sum of Money bestowed at Random.

When these Considerations are thoroughly weighed, it may reasonably be presumed, that a Work of so laudable and beneficial a Nature will meet with general Encouragement.

And Therefore ALL PERSONS are hereby intreated to examine this Proposal with Care and Impartiality: And it is hoped they'll be pleased to suggest whatever they think will be of Use to carry on a Design, which, by the liberal Contributions of the Well-Disposed, may hereafter extend itself to such *other* Branches of Charity, as do in any Way lessen the Miseries, or promote the Ease and Happiness of those who ought to be the *chief* Care of the Publick; the poor and laborious Part of Mankind.

Number II.

The Form of the Preamble to the first Subscription-Paper (according to the manner of the Infirmary at Westminster.)

August 6, 1736.

W Hereas many sick Persons languish for want of Necessaries, and too often die miserably, who are not entitled to a Parochial Relief:
And

And whereas amongst those who do receive Relief from their respective Parishes, many suffer extremely; and are sometimes lost, partly for want of Accommodations and proper Medicines in their own Houses or Lodgings; (the Closeness or Unwholsomness of which is too often one great Cause of their Sickness) partly by the imprudent laying out of what is so allow'd; and by the Ignorance or ill Management of those about them;

WE WHOSE NAMES are underwritten desiring, so far as in us lies, to find some Remedy for this great Misery of our poor Neighbours, do subscribe the following Sums of Money to be by us paid Yearly (*during Pleasure*) for the procuring, furnishing and defraying the necessary Expence of an Infirmary at *Winchester*, for the Benefit of the poor Sick, who shall be recommended by any of the Subscribers or Benefactors in such Manner as the Majority of them shall direct.

Number III.

*Some farther Considerations in Behalf of
a PROPOSAL for Erecting a Publick
HOSPITAL, &c.*

Winchester, August 14, 1736.

THE favourable Reception which the Proposal for erecting an Hospital has generally met with in this Place, having determined several Gentlemen to undertake the good Work, and make it as extensive as they can, they think it their Duty to obviate any *Appearance* of Reason, that may be urged against a Scheme, which only

wants to be better known, in order to be universally approved.

And they have the Pleasure to observe, that the Variety of Sentiments on this Occasion has hitherto had a very different Effect from what might have been expected; and has contributed to give *new* Life to the Design, by obliging them to reconsider the whole, so as to leave no real Ground for Objection, as far as it is possible to do in Human Things; at the same time that it has afforded them an happy Opportunity of rectifying the mistakes, and softening the prejudices of those who have been influenced by misrepresentations; but are in themselves disposed to promote every Humane and Benevolent Undertaking.

I. It has been said, that a *Workhouse* is more wanted than an *Hospital*. And as there is no View of interfering with the excellent purposes of the Legislature, it may be enough to observe, that whenever a better Provision is made for the *Poor Sick*, by Parliament, this Hospital will either cease, or may become a Part of that Provision. And indeed there cannot be a stronger Argument urged for executing the present Scheme, than may be drawn from the Design which is now in hand of erecting Publick Workhouses in every County.

II. It has also been objected, that the Poor are naturally averse to any thing that carries the appearance of Constraint, or removing them from their own Families; which (if it should be true) cannot affect this Proposal, because it has been expressly said, that *They who desire it shall be considered and received as OUT-PATIENTS*. For though the Governours will be in a readiness to receive such a number as cannot *provide better* for themselves, (in proportion to the Contributions that are made) None will be taken in but upon their
their

their own or their Friends solicitation and request; nor even *then*, but in very bad Cases.

And indeed, there is so little Ground for this Objection, that on the contrary, wherever an Hospital has been established, the Poor have esteemed it as a common Blessing, and have flocked to it with the greatest eagerness; which they will always do, if they are rightly informed. And good Reason they have for it; — when they find themselves removed into a free Air; — with the advantages of a wholesome and proper Diet; — a clean and constant Attendance; — the best Advice; — and *no more Medicines than are necessary*; which, all together, are *such* Helps towards a Recovery, as are not to be had by the greater Part of such as are able to maintain themselves.

So that when all these Circumstances are considered, we must conclude it will be very happy for those *Poor Sick*, whose good Fortune throws them into an Hospital, where they will be *more* taken Care of than many of their Betters.

III. Others have supposed, that an Hospital will occasion a resort of Poor People to it, which may be attended with great inconveniencies to the *City*: Whereas there are many reasons to think that the Number of common Beggars will be considerably lessen'd by it. And this Objection will be fully removed, if it be considered; that no Person can be entitled to receive any Medicines, but such as are recommended by a Contributor; and that Whoever (not being an Inhabitant of the City or Suburbs of *Winchester*) shall, on pretence of Charges, or any other Pretence whatever, ask Alms within the said City or Suburbs, may be rendered incapable of any relief from the Hospital; and also be treated as a Vagrant.

IV. And

IV. And as it is a common Thing to meet with Objections of a contrary Nature to each other; — Others have taken it for granted that there will not be Objects *enough* in the Country, to answer the purposes of a Publick Hospital. But this will have little weight with those who have made any Observation on the Great Numbers that apply for relief in the Winter-Seasons of the Year; and who consider of what Publick Service it would be for the *Poor* to meet with *speedy* Assistance in all *Dropsical — Rheumatick — Paralytick —* and *Scorbutick* Cases; as well as in *Slow* and *Intermitting* Fevers.

As to the Parish Books, no Judgment can be formed of the *real* number of proper Objects from them; because many *Chronical* Cases are found in *Young* Subjects, which they frequently labour under a Year or two together, without looking after any Remedy, if they can but go on with their daily Work, tho' with great Difficulty. In the mean while, their Families are burdened with a fruitless attendance, and great expences; which are still more increased by the Unhappiness of their being frequently thrown into the hands of ignorant Quacks and Impostors. And even in *Aged* Subjects an Hospital will be of equal Use in removing these *Chronical* Disorders; (which seldom fall under the Cognizance of Parish-Officers) because No Body can tell *how long* they might continue to be useful to themselves and their Families, if they met with timely Relief.

And to be farther assured of the *Uncertainty* of Parish-Books; we need only observe, that there are a Multitude of Cases of a very dangerous nature, which the Poor daily suffer under in *private*, rather than apply themselves to Parish-Officers.

THESE

THESE CONSIDERATIONS may satisfy Us, that neither this Country, nor any other, can be destitute of as many suitable Objects, as will employ *all* our Stores of Charity.

And if it should be otherwise (which it is feared there is no Ground to imagine) *Two* or *Three* Cures in a Year from the Operations in *Surgery*, would more than pay a compassionate Contributor for all his Expence, and convince him of the Nobleness of such a Charity, beyond all other arguments that could be brought to support it. For if we consider an unhappy Object confined at Home six or seven Weeks by a broken Limb, and perhaps under the care of an unskilful Person—His Wife and Family all the while taken up with their attendance upon Him,—and at the end of the Cure, (*if it should ever prove one*) more Money demanded than the whole Family is worth, or at least much more than they can afford to pay;—We shall not require any farther reason for the raising a Publick Hospital, which relieves the Miserable, and supports their Families at the same time. And yet this is but a *single* Part of the *whole* Design; the Usefulness of which, it is not doubted, will make it *universally* approved, and will, by *that* means, render the expence of it inconsiderable to each particular Person.

After all; the *best* Way of answering Objections is to make the Experiment; for which there is the greatest Encouragement, not only from the generous Contributions, that have been already given, but from the Opinion of the most judicious Persons of different Persuasions, Characters and Interests; and also of such as have joined all the Experience of this Sort that Men can have to their Knowledge, and have constantly found such good effects from it, as have made them very desirous

firous of rendering this Charity as extensive as possible.

For these Reasons, it is earnestly recommended to Such as bear any Relation to this County, that they use their utmost endeavours to promote a Charity, which may be made so useful to the Poor of their *respective* Towns, who may be removed more easily to this Hospital, for any *Accidents* or *obstinate* Disorders, than to the Hospitals in *London*; whither (if they should have the good Fortune to succeed in their recommendations) a great many distressed Objects, are carried in Waggon three or four Day's Journey for want of relief nearer Home; a Circumstance that All Persons ought to consider, on account of the great burden of Parish Rates, which they might frequently lessen by a moderate annual Subscription; and be real Gainers themselves at the same time that they are promoting a Publick Good.

And as the Poor of *Winchester*, and the Neighbourhood of it will be more immediately concerned, than those who are at a greater Distance, by being constantly *at hand*, to receive Advice and Medicines without any expence to themselves; it is hoped, that *every* Inhabitant of this part of the County, in Proportion to his Ability, will befriend them so far, as to contribute *something* towards their Relief in this Way.

The *smallest* Benefaction will be thankfully accepted; and as the Subscription is only *during pleasure*, All those who *truly* mean to make this Attempt practicable, will be glad to give their assistance towards raising such a Sum of Money, as is absolutely necessary for making the tryal. And they who are not able to subscribe themselves, may at least contribute their good wishes and endeavours with *Others* to promote so charitable a Design.

And

And if an Institution which has been found of such general use, that it has been established in *most* of the Provinces of *France* with the greatest Success; — An Institution, which in *our own* Country hath saved the Lives of a great number to the Publick, and hath preserved a Multitude of poor Families from ruin; and which, in every other instance, hath been eminently supported by the Blessing of *G O D* wherever it has been encouraged;

— If *s u c h* an Undertaking as this has enough to recommend itself to the warmest endeavours of those who have true Religion *at Heart*; No other Argument need be made use of to urge them on to promote a Work which so immediately tends to the relief of the most deplorable *Circumstances* in Human Life.



F

T H E

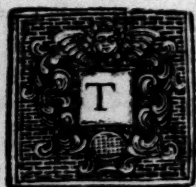


THE
ORDERS *and* CONSTITUTIONS
OF THE
GOVERNORS
OF THE
COUNTY-HOSPITAL,
For *Sick and Lame*, &c.

AT
WINCHESTER.

Oct. 18, A. D. 1736.

I.



H A T This Society consist of *Fifty* or more Governors, and such a Number of Officers and Servants as shall from time to time be judged necessary; and that *Thirty* or more of the Governors, be Inhabitants of the City or Suburbs of *Winchester*.

II. T H A T

II.

THAT ALL who shall subscribe *two pounds* or more *per Ann.* from and after the 31st of this present October; or who shall give *Twenty pounds* for the Use of the Hospital, be made Governors; and that *other* Persons be chosen Governors by a General Court. And if ever it happens that there shall not be the whole Number of Fifty Governors; or that there be not Thirty of them Inhabitants of the City or Suburbs; that then the Committee at their *Weekly Board* may elect one or more Governors, so as to make up the Complement of Thirty Governors Inhabitants of the City or Suburbs of *Winchester*, or of Fifty Governors *in the Whole*; which Election shall be as good and valid, as if it had been made by a General Court.

III.

THAT a GENERAL COURT of Governors be held *four times every Year*; namely, on the first *Tuesday* after the eighth of *October*; the first *Tuesday* after the eighth of *January*; the first *Tuesday* after the eighth of *April*; and the first *Tuesday* after the eighth of *July*, at eleven o'Clock in the Forenoon on each Day; to take the Reports of the Committee, inspect the Accounts, and transact such other Business as shall be laid before them. And that another General Court be held *every Year* on *St. Luke's Day* (*Oct. 18.*) or on the Day after, when the Festival shall happen on a *Sunday*.

IV.

THAT the Chairman of the Court of Governors, or the Committee at their *Weekly Board*, or any *Six* of the Governors (by a Writing under

their Hands delivered to the *Secretary* of the Hospital) have power to call a General Court at any other times, on *three* Days Notice given by the Messenger.

V.

THAT all particular Business be expressed in every *Summons* that is sent out for a General Court ; and that no Orders or Rules relating to the Hospital, or which concern the Choice, Suspension, or Removal of any Person belonging to it, be made or repealed, without having been communicated to a General Court, or the *Weekly* Board at least a Week before ; except only those which relate to such Business, as by these Rules and Orders is directed to be done at *stated* times.

VI.

THAT at the General Court on the first *Tuesday* after the eighth of *October*, the Chairman of the Court of Governors, The Treasurer and Assistant Treasurer be annually chosen out of such Governors as are Inhabitants of the City or Suburbs of *Winchester* : And that they shall all enter on their Offices every Year immediately after the General Court on the Anniversary of *St. Luke*.

VII.

THAT no Person be Chairman and Treasurer, or Assistant-Treasurer, at the same time ; and that No One be chosen into these Offices after the 18th of *October* A. D. 1737, who shall not have been a Member of the Committee for one whole Year at least.

VIII.

THAT there be a standing COMMITTEE of Governors for the Management of the Affairs of
the

the Hospital: which Committee from and after the 18th of *October* A. D. 1737, shall consist of the Chairman of the Court of Governors; the Treasurer; Assistant-Treasurer; all that subscribe *five* Pounds or more a Year; and *twelve* other Governors, who shall be appointed in manner following, *viz.* Six of them shall be drawn by Lot out of the present Committee at the Weekly Board on *Wednesday* the fifth of *October* next, and the other Six shall be chosen at a Court of Governors on *Tuesday* the Eleventh of *October* next (after the Election of the *three* Officers) and shall take their places at the *first* Committee after the General Court on *St. Luke's Day*; which Six last elected shall continue in their Offices until the 19th of *October*, A. D. 1739.

And to the intent that the Governors chosen and appointed to be Members of the Committee may have perpetual Succession; on *Tuesday October* the *tenth* A. D. 1738, and at every future annual Election (which shall always be on the first *Tuesday* after the *eighth* of *October*) Six new Members shall be chosen into the Committee, in the Room of those Six that have been longest elected Members, Who shall go out of their Offices every Year after the General Court on *St. Luke's Day*, and shall not be capable of being elected again till the next General Election in the Year following.

IX.

THAT No One who is a *standing* Member of the Committee, by virtue of his Subscription, shall be capable of being elected an Officer for more than *three* Years Successively. And that no other Person shall be a Member of the Committee in any Capacity whatever for more than *three* Years Successively,

X. THAT

X.

THAT whenever the Chairman of the Court of Governors, Treasurer, or Assistant Treasurer, shall be chosen out of those Members of the Committee who are to continue a second Year, the Governors, *before* They proceed to the choice of the *six* new Members of the Committee, shall elect *another* Person to serve in the room of any or all of the above-mentioned Officers, so long as He or They would have served; and no longer. And if, at any time of the Year, there shall be a vacancy in the Committee, the Weekly Board, within *fifteen* Days after such vacancy shall appoint another Governor; who shall continue in Office, either as Chairman, Treasurer, Assistant-Treasurer, or Member of the Committee, so long as the Person, whose place he supplies, should have continued and no longer.

XI.

THAT a Majority of the Votes of those that are *present*, shall be sufficient for all Elections at a Court of Governors: But that all *other* Acts done, and all Orders made, shall be null and void without the consent of *Twenty* or more Governors; and in case of a Ballot, no Acts or Orders shall be made or done unless there be *Thirty* or more Votes agreeing thereto.

XII.

THAT all Elections, both at a Court of Governors, and at a Committee, be made by Ballot, those only excepted of a Treasurer, and Assistant-Treasurer, who shall always be chosen by *open* Votes.

XIII. THAT

XIII.

THAT from and after the twenty-first Day of *December* next ensuing, No Person's Vote shall be allowed either as a Governor or as a Member of the Committee, whose Subscription is not paid to the *time* of his Voting.

XIV.

THAT No Person who practises as a Physician, Surgeon, or Apothecary, either in the Hospital, or out of it, be capable of being elected, or of acting as a Member of the Committee.

XV.

THAT the Committee shall meet on a *fixed* Day in every Week, and at other times as the Chairman of the Committee or Treasurer shall think proper; to execute the Orders of the Court of Governors; to examine the Treasurer's and Matron's Accounts, and the Reports of the Visitors; and to direct all Matters whatsoever, which relate to the receiving, rejecting, or discharging of Patients; or which concern the Expences, Government or Conduct of the Hospital, and of all the Officers and Servants belonging to it; as far as is consistent with these Rules and Orders.

XVI.

THAT the Committee do appoint *their own* Chairman for such a space of Time as They shall think proper.

XVII.

THAT no *new* Election, Order, Regulation, or Expence, shall be made at the Committee without the Consent of *eight* Members, but that every Thing else shall be directed and determined

mined from time to time by a Majority of those that are present.

XVIII.

THAT there be *two* Physicians, *two* Surgeons, a Secretary, a Matron and an Apothecary, who shall be chosen (as their places become Vacant) out of such Persons as shall be recommended by the Committee, and approved by a General Court of Governors.

AND that a Messenger, Nurses, and All other common Servants, be chosen every Year by the Committee at their *Weekly* Board next after the General Court for the annual Election of Officers; in default of which, they shall continue in their respective Places in the same Manner as if they had been re-elected.

XIX.

THAT the Matron, and Apothecary, and Secretary, may be *suspended* by an Act of the Committee, to which the Consent of at least *eight* Members shall be necessary.

XX.

THAT the Messenger, Nurses and common Servants, be suspended at the Discretion of the Weekly-Board; but not removed from their Places without the Consent of *eight* or more Members of the Committee.

XXI.

THAT at all Meetings, either of the Court of Governors or the Committee, Every Person in speaking address himself immediately to the *Chairman*.

XXII.

THAT Nobody be allowed to speak more than *twice* in a Debate, at *either* Board, without leave;

leave; and that when two Persons offer to speak at the same time, the *Chairman* shall direct *Which* of them is to proceed.

XXIII.

THAT if a Dispute or Difference should arise, upon any Question, at *either* Board, such Question shall be fairly stated, and the same determined by Ballot, if required by *three* or more.

XXIV.

THAT when a *Ballot* is taken at a Court of Governors, every Governor subscribing *two* Pounds or more *per Ann.* shall have *two* Votes.

XXV.

THAT no *Proxies* be allowed on any Occasion at *either* Board.

XXVI.

THAT when a Majority of the whole Number, either of the Committee or Court of Governors, cannot be found at the first Scrutiny for the Electing One or more Persons; the *Chairman* shall proceed immediately to another Scrutiny, leaving out the Candidate that had the fewest Votes; And if a Majority is not then found, He shall drop another candidate (who shall have the fewest Votes) and proceed again to a third Scrutiny; and so on till a Majority of the whole Number appears for *One* or *more* Persons; to be elected, according to the Rules of the Hospital; and that in any Case where the Votes are *equal*, the *Chairman* shall have a casting Vote.

XXVII.

THAT the *Manner* of all Elections and Debates, at *either* Board, shall be directed, and all Questions proposed, by the *Chairman*, but that

G

He

He be not allowed a casting Vote upon *any* occasion; except only at Elections of Officers and Servants, and on all Questions which immediately relate to the Manner of *such* Elections.

XXVIII.

THAT if the *Chairman* of the Court of Governors shall at any time be absent, He shall depute another Governor, by a writing under his hand, to act in his stead; in default of which the Majority of those that are present may nominate One to act as Chairman for that time only.

XXIX.

THAT neither the *Chairman*; nor any other Person acting in his stead, shall refuse to propose any Question; or have Power to adjourn, or dissolve any Meeting at *either* Board, without the consent of a Majority, until the Business be wholly finished: And that in case of such refusal to propose any Question; or attempt to adjourn or dissolve any Meeting, the Majority of those that are present, may constitute and appoint some other Governor to act as Chairman, in the same manner as if such Chairman was absent.

XXX.

THAT the *Minutes* of the Proceedings of every Meeting, both at a Court of Governors, and at a Committee, shall be read as soon as the Business of such meeting is finished: And that a fair Copy of them, with an Account of the Number of Governors that were present, signed by the Chairman and another Governor, shall be read over at the next meeting, before any other Business is begun.

XXXI.

XXXI.

THAT the *Anniversary* Meeting of all the CONTRIBUTORS be on St. *Luke's* Day, the 18th of *October*, unless when that Festival shall fall upon a *Sunday*, in which case the General Court shall be held, and the Anniversary observed on the Day after.

XXXII.

THAT a *Report* of the State of the Hospital, and of the *Number* of Patients received, and discharged within a Year past, together with an abstract of the proceedings of the Governors, and of the *Accounts* of the Hospital for the foregoing Year, be drawn up, and read *every Year* at the General Court on the Anniversary of St. *Luke*; at which all the Contributors shall have a right to be present: But that *no other* Business whatever be transacted in the said General Court.

XXXIII.

THAT proper *Tables* of the Rules and Orders, which relate to the Conduct of the Officers, Patients, or Servants, be hung up in the *Wards*; or such other parts of the House, as the Committee from time to time shall think proper.

XXXIV.

THAT *None* of these Orders or Constitutions be repealed without the consent of a Majority of *all* the Governors; and that *all* Orders hereafter made, in *any other* manner than is prescribed in *these* Orders and Constitutions, shall be null and void.

RULES and ORDERS

CONCERNING

The Government and Conduct of the HOUSE, &c.

I.

Some General Rules.

1.

THAT every *Contributor*, not living near *Winchester*, be desired to name some Inhabitant of the City, who may pay his Subscription Money to the Treasurer: and that every Contributor at the Time of his subscribing be desired to advance a Year's Subscription.

2.

THAT the *Accounts* of the Hospital be examined at every Weekly Board; and that all Bills be discharged once a Month, or oftner, after they have been allowed by the Committee.

3.

THAT at the *first* Weekly Board in every Month, *Two* of the Governors (the *Chairman*, *Treasurer*, and *Assistant Treasurer* excepted) be appointed AUDITORS to examine the Books, and Sign all Bills in order to their being laid before the Committee, and that all the Members of the Committee have a Right to be present at these Examinations: And in case of any default of
Appoint-

Appointment by the Board, or the absence or neglect of Such as shall at any time be appointed; such Default, Absence, or Neglect, shall be supplied by the Appointment of the *Chairman* for the time being.

4.

THAT no Person, related to the Hospital, do at any time presume (on pain of Expulsion) to give or take of any Tradesman, Patient, Servant, Stranger, or other Person, any Fee, Reward, or Gratification of any kind, directly or indirectly, for any Service done, or to be done, on account of the Hospital.

5.

THAT the Money be taken out of the Poor's Box at every Weekly Board; and that one Key be constantly lodged with the Chairman, and the other with the Treasurer.

6.

THAT no Drugs or Medicines be bought for the use of the Hospital without an Order from the Committee, except in Cases of Necessity.

7.

THAT No-body be admitted into the Board-Room whilst the Committee is sitting, except the Physicians and Surgeons, without leave of the Board.

8.

THAT No Person, except One employed in the necessary Business of the House, be allowed to go into the Wards before *eleven o'* Clock in the Morning, nor at any other time without a Guide appointed by the Matron.

II. RULES

II.

RULES concerning the VISITORS.

I. The HOUSE VISITOR.

1.

THAT *two* or more Contributors be appointed at every Weekly Board to visit the House, together, or by turns, once every Day, *before* Dinner, for the ensuing Week; and that no Person be appointed for that purpose more than *one* Week in a quarter of a Year.

2.

THAT the *Visitors* make the following Enquiries, *viz.*

1. Whether *Prayers* have been duly read;
2. Whether any of the In, or Out-Patients, or Servants, have been guilty of Swearing, Cursing, Drinking, abusive or indecent Language, or any *other* disorderly behaviour;
3. Whether the Patients have been well and orderly attended by the Physicians and Surgeons, as well as by the Apothecary, Nurses, and Servants;
4. Whether the Provisions have been duly weighed, and distributed according to the Rules of the House;
5. Whether any other Offence has been committed against the Rules and Orders of the Hospital.

3. **T**HAT

3.

THAT whilst the *Visitors* examine the Patients, They order the Nurses and Servants to withdraw; and that They afterwards call the other Servants, together with the Matron and Apothecary, before Them into the Board-Room, and make the same Enquiries of them; and that They forthwith enter their Report on these heads in the House-Visitors Book.

2. The VISITING CLERGYMAN.

THAT the Clergy of *Winchester*, be desired to attend, by weekly Rotation, to *visit* the Sick, and to read *Prayers* every Day in the Wards, and to give the *Communion* at proper times; and that the *Secretary* give notice *in writing*, every *Tuesday*, to the Person whose turn it is to attend the following Week.

3. The VISITING APOTHECARY.

THAT such of the Governors as are Apothecaries, be desired, by Monthly Rotation, to visit the Dispensary, whenever They please in an *afternoon*; to see that the *House-Apothecary* does his Duty; and that They be at liberty, every *Monday*, to take an account of all the Drugs and Medicines that are expended in the House; and enter their Observations in a Book to be provided for that purpose: — And that each Apothecary be certified when his turn begins, by the *Messenger*, on the Day before.

III. RULES

III.

RULES concerning the Admission, &c.
of PATIENTS.

I.

THAT such Persons as are recommended by a Subscriber, and appear to the Committee to be *curable*, and *real* Objects of the Charity, be admitted at the Board every *Wednesday*; and at no other time, except on sudden Emergencies; But that Advice and Medicines be given *gratis* every *Saturday*, as well as *Wednesday*.

2.

THAT a *List* of the Persons recommended, be delivered in at the Board by the *Secretary*; and that no Person be received on any admitting Day, after eleven o' Clock in the Morning.

3.

THAT no *Contributor*, who subscribes less than *One Pound* annually, shall recommend an *In-Patient*; and that No One who subscribes less than *five Pounds* a Year be allowed to have *more* than *one In-Patient* at a time, except in extraordinary Cases.

4.

THAT No *In-Patient* be admitted without bringing a Security from some Substantial Person to defray the expences of Burial or Removal.

5.

THAT No one shall be assisted, either with advice or Medicines, who shall *ask Alms* in or about the Hospital; or who shall beg elsewhere
within

within the City or Suburbs, *on pretence* of Charges in coming to, or going from the Hospital.

6.

THAT no *Domestick* Servant of a Governor or *principal* Subscriber, shall be relieved at the Hospital; except in such particular cases, as shall make a Person incapable of continuing in Service.

7.

THAT No Children under *seven* Years of Age; No Persons *disordered* in their Senses, or suspected to have the *Small-Pox*, *Itch*, or any other *infectious* Disease; nor Any that are apprehended to be in a *consumptive* or *dying* Condition be admitted into the Hospital as *In-Patients* on any Account whatever.

This Rule is altered since the first Edition.

8.

THAT when the Patients are *cured*, They be enjoined by the *Chairman* to return Thanks in their *respective* Places of Publick Worship.

9.

THAT every Patient shall be *discharged* of course, within *two* Months after Admission, without an Order from the *Committee* to the contrary.

IV.

RULES to be observed by the PHYSICIANS.

1.

THAT the *Physicians* do attend by Rotation every *Wednesday* by ten o' Clock in the Forenoon, to receive and examine the Patients, who are recommended to the Governors.

H

2. That

2.

THAT Both of them do attend every *Saturday* in the Forenoon, to visit all the Patients *in* and *out* of the House, and to leave a List with the Apothecary of such Patients as are cured or fit to be discharged.

3.

THAT each Physician do leave a List of such his respective Patients with the Apothecary, to be given into the weekly Board; and that each Physician is to visit any of his respective Patients at other Times, as often as He shall think it necessary, or shall have notice of such Necessity sent Him by the Apothecary.

4.

THAT They open all the commendatory Letters, whether the Board be sitting or not, and write at the bottom of each Letter the Patients Case.

5.

THAT No Physician or Surgeon, not belonging to the Hospital, be consulted about any Patient without the consent of the Hospital-Physicians and Surgeons, and also four Members of the Committee in Writing signed by them and entered in the House-Visitors Book.

V.

RULES to be observed by the SURGEONS.

1.

THAT One of the *Surgeons* attend every *Wednesday* during the time that the receiving Physician continues to examine the Patients.

2. That

2.

THAT *Each* of them take Care of the Patients admitted on the Day of his Attendance.

3.

THAT They dress the Patients every Morning before eleven o' Clock.

4.

THAT no Amputation be performed in the Hospital without a Consultation of *all* the Physicians and Surgeons belonging to the Hospital.

This Rule is added since the first Edition.

VI.

RULES to be observed by the HOUSE- APOTHECARY.

1.

THAT the *Apothecary* shall fix one of the *Tickets* specifying the Patients Diet on each Patients Bed, according to the prescription of the Physician; and that He shall take care the Tickets so fixed, do exactly correspond with the Physician's Book, and shall give a List thereof to the *Matron* on each prescribing Day.

2.

THAT He keep a *Diet-Book* of the number of Patients on each Diet.

3.

THAT He make a report to the Weekly Board of any Patients, that shall have been received into the House in the *foregoing* Week.

H 2

That

4.

THAT He do not presume to practise as an Apothecary *out* of the House, or attend any other Business than that of the Hospital.

5.

THAT He take Care of the Shop, Utensils, and Medicines, and see that none of them be wasted, spoiled or embezzled; and that He make up, and deliver out the Medicines according to the direction of the Physicians only,

6.

THAT He never be employed to buy any Drugs or Medicines for the use of the Hospital; without an Order under the hand of one of the Physicians, *when there is no room for delay.*

7.

THAT He be never absent from the House above *two* Hours at a time, without leave from the Chairman of the Committee or Treasurer, in writing signed by either of Them, and entred in the House-Visitors Book, expressing the time from which, and the time to which He desires such leave; and that He be never absent on *any* account, without acquainting the Matron where He is to be found.

VII.

RULES to be observed by the MATRON.

1.

THAT the Matron take care of all the Household Goods and Furniture according to the *Inventory* given Her; and that She be ready to give an account thereof, when required.

2. That

2.

THAT She keep a *daily* account of the Provisions brought into the House ; and that She never suffer any of them to be carried out.

3.

THAT She keep a Diet-Book, by which the Number of Patients on *each* Diet may be known.

4.

THAT She take Care of the Keys of the Doors ; and that the Outer Gates be always locked at nine in the Evening, and not opened before seven in the Morning from *Michaelmas* to *Lady-Day* ; and locked at ten in the Evening, and not opened before five in the Morning from *Lady-Day* to *Michaelmas* ; unless ordered otherwise by the Chairman of the Committee, or Treasurer.

5.

THAT She see that *all* the Nurses and Servants, and Patients do their Duty, and observe the Rules of the House ; and that in Case of Misbehaviour or Neglect She acquaint the Committee or House-Visitors therewith.

6.

THAT when the House-Visitor, or Visiting Clergyman fail in their attendance, she give notice to the Chairman, or in his absence the Treasurer ; who shall desire some other Contributor, or Clergyman, to visit the House in the *afternoon* of the same Day.

7.

THAT She do not receive any Patient into the House without an Order of the Committee ; except in Cases of Accident.

VIII. RULES

VIII.

RULES to be observed by the NURSES
and SERVANTS.

1.

THAT a Pound of Meat, and Three Ounces of Butter and Cheese be allowed every Day to each Servant in the Family; and that all the Nurses shall dine together at a stated Time with the other common Servants.

2.

THAT a Table of Diet be hung up in every Ward, for the Information of the Patients; and that the Patients on *low* Diet be served first at every Meal.

3.

THAT no Liquors or Provisions of *any* sort be brought into the House to the Patients from their Friends, or any others whomsoever.

4.

THAT the Nurses clean their respective Wards, before Seven in the Morning from the first of *March* to the first of *October*; and before Eight from the first of *October* to the first of *March*: and that They serve up *all* the Breakfasts within an Hour after the Wards are cleaned.

5.

THAT the Nurses and other Servants be very diligent in complying with the Orders of the *Matron* and their other Superiors; and that They behave themselves with Tenderness to the Patients; and with Civility and Respect to all Strangers.

6. That

6.

THAT no Servant belonging to the Hospital, having been once removed for Misbehaviour by a Court of Governors, be capable of being taken again into the Service of the House.

IX.

RULES to be observed by the IN-PATIENTS.

1.

THAT no Patients go out of the Hospital without Leave from their Physician in Writing, signed by them and entered in the House-Visitors Book; and that no Patient shall lie out of the Hospital, on any account whatever, on pain of Expulsion.

2.

THAT the Patients constantly attend the Prayers, and that they do not swear, or curse, or give abusive Language, or behave themselves indecently in any other way, on pain of Expulsion, if they do not amend after the first admonition.

3.

THAT no Men-Patients do go into the Women's Wards, nor the Women into the Men's, without Leave.

4.

THAT no Patient presume to play at Cards, Dice, or any other Game; or to smoke in the Wards, or elsewhere within the Hospital.

5. That

5.

THAT *such* of the Patients, as are able to work, do assist the Nurses and other Servants, in nursing the Patients, washing and ironing the Linnen, washing and cleaning the Wards; and in doing such other Business as the *Matron* shall require.

6.

THAT no Person discharged for *irregularity* be ever again admitted into this House, upon any Recommendation whatever.

7.

THAT the Rules concerning the Conduct of the Nurses, Patients and Servants, be read over every *Thursday* Morning, in all the Wards, by One in each Ward appointed by the *Matron* for that purpose.

X.

RULES to be observed by the OUT-PATIENTS.

1.

THAT They attend exactly at the Time appointed by the Apothecary; and that if They absent Themselves *twice* together without leave from their Physician or Surgeon, they shall be discharged.

2.

THAT no Medicines be given Them till they deliver their Vials, Gallipots, and such Medicines as they have not taken.

3. That

3.

THAT no Patient discharged for *Irregularity* or disorderly Behaviour, be ever received again upon any Recommendation whatever.

4.

THAT to avoid Offence, no Patient presume to go upon the Gravel Walk in the Church-Yard, either in coming to, or going from the Hospital.

5.

THAT (for the encouragement of *remote* Subscribers as well as the greater benefit of the Poor) All OUT-PATIENTS, coming from any Place that is distant from the Hospital *ten* Miles or upwards, shall receive on their discharge (except on account of *Irregularity*) a Gratuity after the rate of *one* Shilling a Week towards defraying their Expences during their Stay at *Winchester*: But that such Out-Patients, as are maintained by their respective Parishes, shall not receive the said Gratuity, unless it appears to the COMMITTEE, that the *Parish-Officers* have paid them the full Allowance of *two* Shillings or *more* a Week for the Time of their Abode at *Winchester*, as OUT-PATIENTS.

XI.

RULES to be observed by the MESSENGER or PORTER.

I.

THAT He attend at the Gate, and do not suffer any In-Patient to go out of the House, till he is satisfied such Patient has leave for that purpose ;

purpose ; and that he inform the Matron of every Stranger that comes into the House.

2.

T H A T whenever he shall be absent upon the Business of the House, He give Notice to the Matron that another be appointed to do his Duty, and attend at the Gate till his Return.

3.

T H A T He carry all the *Summons* that are sent out ; and attend all Meetings of the Governors or Committee ; and obey all the Orders of the Treasurer and Apothecary.

4.

T H A T when He is not otherwise imploy'd by the Governors, Treasurer or Apothecary, He do all the labouring Business of the House, according as he shall be directed from time to time by the *Matron*.



T H E Y

THEY who shall be disposed to contribute hereto by their **LAST WILL and TESTAMENT**, are advised to do it in the following Form.

ITEM, I give and bequeath unto *A. B.* and *C. D.* the Sum of _____ upon Trust, and to the Intent, that they do pay the same to the Treasurer for the Time being, of a Society who now call Themselves, *The GOVERNORS of the COUNTY-HOSPITAL for Sick and Lane, &c. at Winchester*; which said Sum of _____ I desire may be applied towards carrying on the charitable Designs of the said Society.

The **FORM** whereby a Subscriber may recommend a Patient.

To the Governors of the County-Hospital at Winchester.

Day of _____

17

GENTLEMEN,

I Desire you will admit _____ of the Parish of _____ to be a Patient of the **COUNTY-HOSPITAL**; and you will oblige

Your humble Servant,

When a *Patient* is recommended, please to let the under Form of Security be signed by some substantial Person; or by the Church-Wardens and Overseers, &c.

do hereby Promise to defray all Expences which may attend the Burial or Removal of the abovesaid

SUCH PERSONS as are willing to encourage this Charity, are desired to send their Names, and the Sums they please to subscribe, to the Treasurer, Mr. Robert Waldron, at his House in Winchester.

A TABLE of DIET for PATIENTS

FULL DIET.

SUNDAY.

BREAKFAST. A Pint of
Broth or Milk-Pottage.
Dinner. Eight Ounces of boiled
Mutton or Veal.
Supper. A Pint of Broth.

MONDAY.

Breakfast. A Pint of Milk-
Pottage.
Dinner. A Pint of Rice-Milk.
Supper. Two Ounces of Cheese
or Butter.

TUESDAY.

Breakfast. A Pint of Milk-
Pottage.
Dinner. Eight Ounces of boiled
Mutton.
Supper. A Pint of Broth.

WEDNESDAY.

Breakfast. A Pint of Broth or
Milk-Pottage.
Dinner. Baked Pudding.
Supper. A Pint of Milk-Pottage.

THURSDAY.

The same as on Sunday.

FRIDAY.

Breakfast. A Pint of Milk-
Pottage.
Dinner. A Pint of Barley-Broth.
Supper. Two Ounces of Cheese
or Butter.

SATURDAY.

The same as on Tuesday.

The Patients shall have Bread
and Beer sufficient without
Waste.

N. B. Three Pound of additional
Mutton or Veal, is allowed
to every Gallon of Broth.

LOW DIET.

SUNDAY.

BREAKFAST. A Pint of
Water - Gruel or Milk-
Pottage.
Dinner. Two Ounces of roasted
Veal with a Pint of Broth.
Supper. A Pint of Water-
Gruel or Milk-Pottage.

MONDAY.

Breakfast. A Pint of Water-
Gruel or Milk-Pottage.
Dinner. A Pint of Rice-Milk.
Supper. A Pint of Water-Gruel
or Milk-Pottage.

TUESDAY.

Breakfast. A Pint of Water-
Gruel or Milk-Pottage.
Dinner. Two Ounces of boiled
Mutton with a Pint of Broth.
Supper. A Pint of Water-Gruel
or Milk-Pottage.

WEDNESDAY.

Breakfast. A Pint of Water-
Gruel or Milk-Pottage.
Dinner. Baked Pudding.
Supper. A Pint of Water-Gruel
or Milk-Pottage, or two Oun-
ces of Cheese or Butter.

THURSDAY.

The same as on Sunday.

FRIDAY.

Breakfast. A Pint of Water-
Gruel or Milk-Pottage.
Dinner. A Pint of Barley-Broth.
Supper. A Pint of Water-Gruel
or Milk-Pottage, or two Oun-
ces of Cheese or Butter.

SATURDAY.

The same as on Tuesday.

Bread sufficient without Waste.
Small Beer but a Pint a Day.

N. B. Patients on Low Diet are
to be served first.

in the County-Hospital at *Winchester.*

MILK DIET.

SUNDAY.

BREAKFAST. A Pint of Water - Gruel or Milk-Pottage.

Dinner. A Pint of Rice-Milk.

Supper. A Pint of Water-Gruel or Milk-Pottage.

MONDAY.

Breakfast. A Pint of Water-Gruel or Milk-Pottage.

Dinner. A Pint of Plumb-Pottage with four Ounces of light Bread-Pudding.

Supper. A Pint of Water Gruel or Milk-Pottage.

TUESDAY.

The same as on Sunday.

WEDNESDAY.

The same as on Monday.

THURSDAY.

The same as on Sunday.

FRIDAY.

The same as on Monday.

SATURDAY.

The same as on Sunday.

Bread ; sufficient without Waste.
Drink ; three Pints a Day, one Part whereof to be Milk ; and two Water.

DRY DIET.

SUNDAY.

BREAKFAST. Two Ounces of Butter or Cheese.

Dinner. Half a Pound of Veal.

Supper. Two Ounces of Butter or Cheese.

MONDAY.

Breakfast. Two Ounces of Butter or Cheese.

Dinner. Rice-Pudding.

Supper. Two Ounces of Butter or Cheese.

TUESDAY.

Breakfast. Two Ounces of Butter or Cheese.

Dinner. Half a Pound of Mutton.

Supper. Two Ounces of Butter or Cheese.

WEDNESDAY.

The same as on Monday.

THURSDAY.

The same as on Sunday.

FRIDAY.

The same as on Monday.

SATURDAY.

The same as on Tuesday.

Bread or Sea Biscuit without Waste.



POSTSCRIPT.

COUNTY-HOSPITAL at *Winchester*,
April 20, 1737.

IT is hoped the following Account will serve instead of every other Argument to encourage all Persons, who have *any* relation to this County, to support an Institution which has produced so much *visible* Good in the *first* six Months. And as the Expence of removing Patients from the *most distant* part of the County bears no proportion to the Charge of maintaining them at Home, They are earnestly intreated to entitle their poor Neighbours to receive such Help in the time of their *greatest* Distress, as neither Money nor Friends can procure them *any where* but in these charitable Foundations.

And it may be proper to observe, that the Number of the *Dead* and *Incurable* is far less than could have been imagined, considering the Disadvantage the Governors were under of being obliged to receive many of the most desperate Subjects at the first setting out.

Amongst the Cures, there were *Ten* Rheumatic Cases; some of many Years standing — *Two* Paralytic, (whereof one Patient had lost the use of his Limbs several Years). — A Leprosy of many Years continuance — A total Blindness in one Eye — *One* Dropsy — *Ten* Fevers, Pleurifies, and inflammatory Diseases of the Lungs — *Fourteen* Ulcers, whereof many were aged Subjects, and
most

P O S T S C R I P T.

most old Cases — and *Eleven* Fractures and Bruises,
&c.

Total Number of Patients admitted	176
Of which have been <i>discharged</i> , as CURED	69
For Non-Attendance (some of whom are known to be cured)	9
By Death <i>in</i> the House	5
For Irregularity, <i>&c.</i>	7
As Incurable	11
Number of the Discharged	101
Remain at present under Cure (where- of <i>Twenty Nine</i> are In-Patients)	75
	176

F I N I S.





E R R A T A.

In the 7th RULE of the 3d CHAP. concerning the *Admission* of Patients;

after the Word Age add No Woman big with Child.

